1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

[P.148-B]

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ABOVE: Itinerant beautician. BELOW: Itinerant artisan making steamers.

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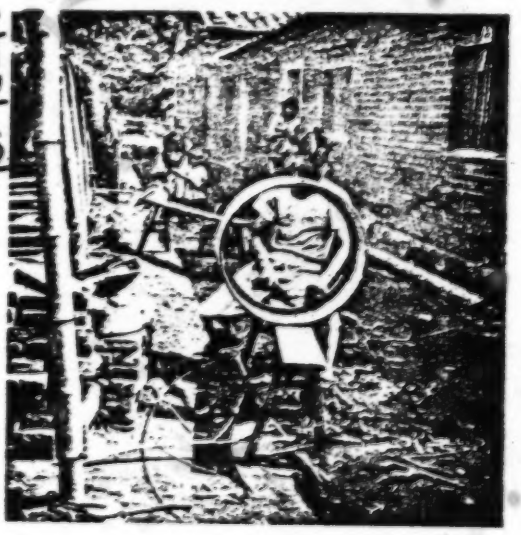

291 traditional high-necked slit-side dress) of dark coarse
561 material for work. Younger women do have chi pao of fine
[292] material which they wear for important affairs. However,
in the recent period, a chi pao is usually first acquired
[177] for an engagement or wedding. Younger girls usually wear
293 Western-style outfits for trips to town. Women usually
carry umbrellas to protect against rain and sun alike.
291 At night, women too wear pajamas but less often than men
[513] wear them out on the street in the evening. Footwear is
[177] not unlike that for men except that young women more of-
[562] ten wear Western-style cheap shoes. Women also are more
likely to wear traditional cloth slippers in the home.

302 Special identifying haircuts are required of stu-
• 305 dents. Men go to the barber about once every two weeks
and usually have a shampoo and a shave as well as a hair-
cut. Women in Sanlei very seldom go to a beauty shop al-
though there is a beautician in the Erhlei barber shop.
302 Young women wear makeup now for trips to town although
593 teased by villagers, "You look like a prostititue" (see
Glossary C). Parents attempt to control their daughter's
dress and behavior but do not have much success. The
girls are now earning money and are economic assets. If
they are treated too harshly, they can easily move to the
city or to a factory dormitory.

296 Clothing in the village is worn until it falls
apart. There are many patches and even patches on patches.

463 business. He also explained that every villager had his
626 haircuts in a barber shop and not at home. If a man was
a [305] poor, he just got haircuts less often. Although Liao An-pei had a standard price, he did cut the hair of some village indigents at a discount or even free and no one seemingly abused the privilege. This kind of contribution was common in the village for the community was in some ways like a kinship group who took care of its own members when they needed help.

463 The occupations in Taiwan which are restricted to
191 specialists are equivalent to those termed professions or trades in America. The trades include repairmen and the various building occupations such as painter, carpenter, mason, roofer, or plumber. In America, even when these are restricted, many householders will perform these tasks in their own homes. Government agencies have even institutionalized the practice by issuing "Homeowner's Permits" which allow an individual to do restricted work on his own home although it requires a registered tradesman such as a journeyman or master plumber to do the same job in any other home than his own. The typical American does more of these "do-it-yourself" activities in his own home than the typical Sanlei villager. There is one regular exception: the householder may help his hired specialist. For many tasks, I could detect no difference in the quality of the work of the expert in contrast to that of the homeowner.

463 I never observed any major job without at least one hired
191 expert although on two occasions, there were more householders than experts on a single job: when the mayor and his son helped one expert replaster a mudbrick house; and when Liao Chin-ping (one of the village miners), his younger brother, and his son helped two roofers put a new tile roof on his house.

The job of laborer in construction was open to everyone, even women, although in the United States, laborers are also unionized and restricted in the building trades. The most common kind of "do-it-yourself" activity seen in the village was for the householder to act as a laborer for his hired craftsman. Other jobs which were open to everyone included farming and work in the factory or a commercial establishment. Almost every family in the village was engaged in some farming and most women, at least, grew vegetables. Even when a man had a full-time job, he usually farmed part-time, sometimes as a laborer, but more often as an owner-operator or tenant.

There were four men with trades who regularly lived [522] in Sanlei village. Two were carpenters, one full-time and [1165] the other part-time. In the village area, a carpenter earns $65.00 per day, higher than the skilled farm-worker wage of $50.00 although not as high as carpenter wages in [1135] the city of Taipei. The third man with a trade was the [505] barber who charged $5.00 for a haircut, shampoo, and shave.

305 He was born in Sanlei, served a three-year apprenticeship in Taipei, worked in Taipei an additional four years and then returned to the village to establish his own shop. He claims that he earns less in the village but that his expenses are also less and that it is much more interesting to live in the village where he has many friends and relatives. Finally, one man is a mason who performs most of his work building elaborate tombs for a geomancer from Taipei.

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The mid-wife is the only village woman who has a position the equivalent of a trade or profession. She is teaching a younger woman as her future replacement in the same manner in which she learned her skills but she has recently been required to attend an in-service training program at the clinic in Hsin Tien.

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Another possible way to earn money is to work in the city and live in the village by commuting daily. Five men are regular commuters although four of the five are also part-time farmers: two work in a metal plating factory near Taipei earning over $2,000.00 per month; one is a part owner of a bicycle sales and service shop in Hsin Tien; one works as a janitor at National Taiwan University in Taipei; and the last drives a truck for a Taipei factory. Men with the higher-paying jobs ride the bus and with the lower-paying jobs, their bicycles, but because the bus service between the village and Hsin Tien is so

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